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KHASA Clans of Nepal

The famous tribe of Khasa (), has multi-fariously contributed to the political and social aspects of Nepal. The famous Khasa kingdom of far western region of Nepal is one important instance at hand which controlled the political events during circa A.D. 1150 to 1391 in a vast area of Nepal, Kumaon - Gadhawal and some adjacent parts of Tibet. A serious research in this subject may present a grand history developed by the Khasa people in Nepal.

After entering into Nepal¹ the Khasas have developed their original social characteristics. In the following lines we present the customary system of their social hierarchy.

¹ According to Curierson - Linguistic Survey of India, Vol. IX Pt. IV. 1916. P. 17, the Khasas had entered into Nepal during B.C. 1500 - 1000.

Prominent 8 Clans

The following 8 clans are accepted in Nepal as the chief among the Khasas:-

- | | |
|-------------|----------------|
| i. Thapas | v. Rahuts |
| ii. Boharas | vi. Rokas |
| iii. Karkis | vii. Bistas |
| iv. Basnets | viii. Khandkas |

The Khandkas are said to be the ruling clan among them. However, we find another list of the main clans of the Khasas, including 6 more clans; which is reproduced below:-

- | | |
|----------------|--------------------------|
| i. Thapas | viii. Bistas |
| ii. Basnets | ix. Kunwars |
| iii. Bhandaris | x. Banias |
| iv. Danis | xi. Ghartis |
| v. Karkis | xii. Khatris |
| vi. Khandkas | xiii. Ektharia Khasas |
| vii. Adhikaris | xiv. Other miscellaneous |

All the above stated clans constitute many sub-clans. Particulars of those sub-clans are presented below in tables.

i. Sub-clans of the Thapas

- | | |
|---------------|--------------|
| 1. Bagale | 9. Pawar |
| 2. Takuryal | 10. Ghimire |
| 3. Palami | 11. Khulal |
| 4. Godar | 12. Sunyal |
| 5. Gagaliya | 13. Khaptari |
| 6. Suyal | 14. Parajuli |
| 7. Maharaji | 15. Deoja |
| 8. Lamichhane | |

ii. Sub-clans of the Basnets

- | | |
|-------------|-------------|
| 1. Khulal | 3. Shripali |
| 2. Khaptari | 4. Pawar |

iii. Sub-clans of the Bhandaris

- | | |
|----------------|-------------|
| 1. Raghuvamshi | 3. Sijapati |
| 2. Lama | |

iv. Sub-clans of the Karkis

- | | |
|----------|------------|
| 1. Sutar | 3. Mundala |
| 2. Lama | 4. Khulal |

v. Sub-clans of the Khandkas

- | | |
|--------------|---------------|
| 1. Pawar | 5. Partyal |
| 2. Khulal | 6. Khapuroti |
| 3. Maharaji | 7. Lakanggi |
| 4. Kalikotya | 8. Lamicchane |

vi. Sub-clans of the Adhikaris

- | | |
|-------------|------------|
| 1. Thami | 5. Pokhrel |
| 2. Dhami | 6. Thakuri |
| 3. Tharirai | 7. Musiah |
| 4. Khadsena | |

vii. Sub-clans of the Bistas

- | | |
|--------------|----------|
| 1. Kalikotya | 3. Dahal |
| 2. Pawar | |

viii. Sub-clans of the Karwars

- | | |
|-----------|------------|
| 1. Bagale | 3. Khandka |
| 2. Kulal | 4. Arjel |

ix. The Bania clans has only another sub-clan called Sijapati.

x. Sub-clans of the Danis

- | | |
|-------------|----------|
| 1. Sijapati | 2. Pawar |
|-------------|----------|

xi. Sub-clans of Gharti

- | | |
|--------------|-------------|
| 1. Kalikotya | 2. Sijapati |
|--------------|-------------|

xii. Sub-clans of Khatri

- | | | |
|-------------|---------------|--------------|
| 1. Pande | 6. Baral | 11. Phanyal |
| 2. Dhakal | 7. Lamicchane | 12. Sapkota |
| 3. Sakhtyal | 8. Paudel | 13. Subedi |
| 4. Khulal | 9. Arjel | 14. Adhikari |
| 5. Panth | 10. Tewari | 15. Silwal |

xiii. Sub-clans of the Ektharias

- | | | |
|---------------|-------------------|-------------|
| 1. Budhathoki | 9. Bohora | 17. Raya |
| 2. Chiloti | 10. Ravat | 18. Dangi |
| 3. Katwal | 11. Raimanjhi | 19. Khati |
| 4. Bhukhandi | 12. Maghati | 20. Chohara |
| 5. Chohan | 13. Kutal | 21. Bogati |
| 6. Dikshit | 14. Khapit | 22. Pandit |
| 7. Bavan | 15. Parsai | 23. Mahat |
| 8. Chokhal | 16. Barwal Bhusal | 24. Durra |

xiv. Miscellaneous clans of Khasas

- | | | |
|------------|--------------|------------|
| 1. Dhungel | 4. Khakuryal | 7. Bhiryal |
| 2. Layal | 5. Dangol | 8. Paudel |
| 3. Lamsal | 6. Sikhmiyal | 9. Bikral |

10. Kanhal	23. Balya	36. Pudaseni
11. Batyal	24. Gilal	37. Humagai
12. Ganjal	25. Chonial	38. Tumrakot
13. Sijal	26. Regmi	39. Rupakheti
14. Parsai	27. Satuya	40. Chaunlagai
15. Aungai	28. Khatiwada	41. Bhattarai
16. Bajgai	29. Chalatani	42. Neupane
17. Dahal	30. Kilathoni	43. Parijai Kamala
18. Devkota	31. Satyagai	44. Bamankotya
19. Gartola	32. Aphaltopi	45. Kadariah
20. Seora	33. Osti	46. Kalakhatttri
21. Muribhus	34. Battaojha	47. Dhungana
22. Soti	35. Tewari	48. Pungyal

xv. Thakuris (royal lineages) ranking with Khasas

1. Sahi	5. Chand	9. Malla
2. Hamal	6. Sen	10. Mand
3. Singh	7. Jiva	11. Ruchal
4. Rakhsya	8. Chohan	

SOCIAL DIVISIONS OF THE NEWARS

'DIVISIONS OF CASTE AMONG THE NIWARS'*

The grand division of the Niwars is into 1st. The Sheo-margi Niwars, who are worshippers of Shiva, and are, in fact, Brahmanical Hindus; and

2nd. The Buddha-margi Niwars, who are worshippers of Buddha.

Of the whole Niwar population one-third is probably purely Hindu in its religion, the remaining two-thirds being Buddhist.

The Sheo-margi Niwars consist of the following divisions or classes:-

1st. Upadea (Upadhyaya), Priests, Brahmans of the highest class, and admitted into the Talleju temples.

2nd. Lamarju (Lahatju?), also Brahmans and Priests, but inferior to Upadea.

3rd. Bhaju, Brahmans who give spiritual, but never medical, advice in cases of sickness.

* As observed by: H.A. Oldfield, Sketcher from Nepal, Vol. I. London, 1880, pp. 177-188.

4th. Thakuju or Mallah, Kshatriyas of the original royal or Rajah caste. Some of them are sepoys in the Gorkha army; but they do not enter into trade, nor private service.

5th. Nikhu, Kshatriyas, painters of certain religious subjects. They paint the figure, eyes, etc. on the image of Machendra and on the wheels of his car; also the figures inside the temples of Talleju; but they do not do ordinary painters work. The Nikhu officiate at the Machendrag (j)atra; they bring the figure of the god out of his temple at the beginning of Baisakh, and carry it to the large tree, where they wash it with their own hands. They cover the god up in clothing for eight days; on the ninth they put him in the sun, paint him, robe him, and put him to rights for the grand festival; and having done so, their work is over, and the god is made over to the Banhras (Bandas), who take charge of him throughout the festival exclusively. At the close, when the god is unclothed and his shirt shown to the people, only the Banhras (Bandas) officiate as priests and touch the god; but men of the eleventh Sheo-margi caste, Sheristas (Shresthas), are on the car to manage the secular part of the tamasha (- a show or spectacle). But the Banhras unrobe the god, and they exhibit the shirt. They also receive the fees on that occasion.

6th. Josi, vaisyas, neither Brahmans nor priests; but their business is to expound the Shastras (scriptures).

7th. Achar, vaisyas, priests of Talleju temples of Kathmandu and Bhatgaon, but not Brahmins.

8th. Bhanni, vaisyas, cooks for the gods of the Talleju temples.

9th. Gaoku Achar, vaisyas, priests for small temples only. They superintend at such temples the rites connected with deaths, but have nothing to do with actual funeral ceremonies.

10th. Sheashu (Sesyo?), chatriyas (same as Kshatriyas).

11th. Sherista (i.e. Shresthas), Chatriyas. Both supply sepoy to the army. They inter-marry and eat together.

12th. Makhi (i.e. Maske?), Sudras, ordinary cooks and table attendants.

13th. Lakhipar, Sudras, ordinary cooks and table attendants, but of inferior standing; rather assistants to the former. The two are like our Khitmatgar and Masalchi. Both are domestic servants, and all the above classes of Hindus will eat from their hands.

14th. Bagho Shashu, Sudras, domestic servants of all ordinary work, but not cooks.

The above fourteen divisions are genuine worshippers of Shiva in the Hindu style. They never worship Buddha in any form, nor visit his temples for religious purposes. They are distinct classes, and will not eat together, nor inter-marry.

The above classes may be grouped into the four regular Hindu castes:-

Brahmans, first, second, and third.

Kshatriyas, fourth, fifth, tenth and eleventh.

Vaisyas, sixth, seventh, eighth, and ninth.

Sudras, twelfth, thirteenth, and fourteenth.

The Buddha-margi, or Buddhist Niwars, are divisible into three principal classes:-

1st. Orthodox Bandyas, or "Banhras", whose heads are closely shorn.

2nd. Orthodox Buddhists, but not Banhras, who wear a top-knot of hair upon their crowns, and are collectively called "Vdas".

3rd. Inferior or heterodox Buddhists, who combine Hinduism with Buddhism; who are Sheo-margi as well as Buddha-margi; who are Buddhist by name, but are more or less of Hindus in reality.

Each of the above three orders consists of a certain number of classes or divisions, each of which represents and inherits a certain trade or profession. Many of these hereditary occupations are not ~~so~~ sufficiently important to afford entire support or subsistence to the members of the craft. In such cases the members of these crafts practise other avocations of a general character, such as agriculture, tailoring, etc.; but the member of one craft never interferes with,

or encroaches upon, the technical duties and rights of another. Thus a carpenter will not do the work of a stone-mason, nor a brick-layer that of a painter. But any man may be an agriculturist, though there are certain classes whose especial hereditary duty is the attending to the crops¹. Any man may be a tailor, as there is no hereditary class of tailors; or any man may do cooly's work, carry burdens, or make himself generally useful as a means of gaining his daily bread. But whatever his present occupation may be, every Niwar, whether Sheo-margi or Buddha-margi, belongs to some hereditary craft or profession, though circumstances may prevent his devoting himself to it exclusively.

The orthodox Bandyas, or Banhras, are divided into the following nine classes, the duties of which are strictly hereditary:-

1st. Gubharju (i.e. Gubhaju). To this class all priests of the highest order, called the "vajra acharya", belong. But Gubharjus are not limited to priestly duties; some of them are pandits. The present Residency pandit is a Gubharju; his grandfather, Amirla Nanda, a great friend of Mr. Hodgson's, was a vajra acharya, and officiated as such

¹ Any man may be a Banya (i.e. merchant); there is no distinct caste of Banyas.

on suitable occasions¹. Some Gubharjus, who are poor or uneducated, attend to agriculture; some who are poor become Bhikshus or inferior priests; and some take to other avocations. My tailor is a Gubharju.

2nd. Barrhaju (i.e. Badeju).

3rd. Bikhu.

4th. Bhikshu².

¹ The hereditary calling of the Gubhal or Gubharju is that of priest. The Vajra Acharya, like all other professions, is hereditary; but a vajra acharya by birth, need not exercise priestly duties, unless qualified to do so; he may, as the pandit in the office does, devote himself to some other calling. Every vajra acharya is a Gubharju; but only a few Gubharjus are vajra acharyas. The Gubharjus apparently hold the same relation to other Banhras which Brahmans do to Hindus. Among the Banhras and vdas the vajra acharya alone does all duties of a priest; but among the Jaffus (i.e. Jyapus) and superior Buddhists, a Hindu Punhonir (i.e. Purohit?, priest) is called in to cooperate with the vajra acharya.

² The hereditary calling of a Bhikshu is that of a gold or silver smith; but many of them exercise priestly duties of an inferior kind; all superior priests are vajra acharyas; all inferior ones are Bhikshus. A vajra acharya from poverty or want of learning may sink to become a Bhikshu; but a Bhikshu, however wealthy or learned, cannot become a vajra acharya. In figures of Buddha, inferior attendants upon him are often represented; they are called Bhikshus.

5th. Nebhar.

These four are gold and silver smiths, but they only make ornaments.

6th. Nibhar bharni, workers in brass and iron. They make metal images of the gods, also cooking utensils, "Kalai" (that is line them with tin -) our dishes, etc.

7th. Tankarmi, make guns and cannons in iron, brass, or other metal.

8th. Gangsabharni.9th. Chimarbharni.

These two are carpenters and workers in wood of all sorts; also plasterers, white-washers, etc.

The above nine classes of Banhras will eat together and inter-marry among each other, but not with those below them.

The orthodox Buddhists, who are not Banhras, are called collectively vdas; they wear top-knots of hair on their crowns, and are divided into the following seven classes;-

1st. Vdas, Mahajans and foreign merchants, who deal chiefly with Tibet and Bhutan.

The Vdas Niwars are distinctly inferior as a class to the Banhras. A Banhra may let his hair grow, and become one of the Vdas;

but a Vdas Niwar can never rise and become a Banhra. In the same way, a Vdas Niwar may sink and become a Jaffu (i.e. Jyapu); but a Jaffu cannot become a Vdas.

The Vdas Niwars, till of late years, were the most wealthy and influential class in the country; of late years their wealth has diminished, and with it their importance.

The Jaffu (i.e. Jyapu), or agricultural Niwars, are by far the most numerous class; they probably constitute half the Niwar population.

At the present day the "Sarmis" (i.e. Salmis), or oil extractors, though not a very numerous, are by far the most wealthy class of Niwars.

2nd. Kassar (i.e. Kasat?), workers in metallic alloys.

3rd. Loharkarmi (i.e. Lohankarmi), stone-masons. They make images of the gods, and temples, chaityas, etc., as well as work in stone for private houses.

4th. Sikarmi, carpenters.

5th. Thambat (i.e. Tamot), makers of vessels and general workers in brass, copper, and zinc.

6th. Awar (i.e. Awal), tile-makers. They not only make tiles, but they put them on to the roofs of houses.

7th. Maddikarmi (i.e. Madhikarmi), bakers.

The above seven classes will eat together and inter-marry; they will eat from the hands of a Banhra, he being, as a Banhra, their superior. But a Banhra will not eat from the hands of any of them. Of course, therefore, these can be no inter-marriage between these six classes and the Banhras.

These seven classes of Vdas Niwars are orthodox Buddhists, but are not Banhras. They wear top-knots of hair on their crowns, but are in no way Sheo-margi. They never frequent or worship at Hindu temples, though they may privately, or in the course of their Buddhist devotions in their own houses, do puja to some of those deities who are common objects of worship to Hindus and Buddhist as Ganesha, Devi, etc.

The inferior or heterodox Buddhists, who openly worship at Hindu temples and are thus Sheo-margi as well as Buddha-margi, consist of the following classes:-

1st. Mu, men who cultivate the aromatic herb, mussa, which is sold in large quantities; it is used as an offering to the gods, and is also much worn in the hair. This class have nothing to do with other flowers, nor vegetables, etc.

2nd. Danghu (i.e. Dangu or Dangol), land surveyors and measurers.

3rd. Kumhar, makers of clay vessels of all sorts, potters.

4th. Karbujha. Their hereditary duty is as musicians who play a particular instrument at funerals, not at any festivities; but they are mostly employed in agriculture.

5th. Jaffu or Kissini (i.e. Jyapu or Kisani, agriculturist).

6th. Boni, cultivators of the fields.

These six classes are all more or less connected with agriculture and land, and are collectively called Jaffu, as the seven preceding classes are collectively called Vdas; in each case the collective name being taken for the whole from the one class who greatly predominates among them.

The six classes of Jaffu Niwars rank next below the Vdas, and decidedly above all those whose names follow them in the list. All these classes eat together and marry among each other.

7th. Chittrakar, painters of all sorts; house painters as well as picture and portrait painters.

8th. Bhat, dyers of red colours to all sorts of hair or woollen cloths, but not to linen.

9th. Chippah, dyers of blue colour to any and every kind of texture.

10th. Kau or Nekarmi, workers in iron of all sorts, blacksmiths; will make horse-shoes, talwars, knives, or anything.

11th. Nau, barbers and barber-surgeons.

12th. Sarmi (Salmi), extractors of oil from mustard or any vegetables.

The Sarmis are the most wealthy class at the present day; they have encroached upon the Vdas, and made their money as Mahajans or merchants, and as Banyas. Any man may be a banya. There are Banyas of any and all castes.

13th. Tippah, cultivators of vegetables.

14th. Pulpul, men who carry lanterns and lights on the occasion of funerals.

15th. Kaussa, inoculators for small-pox.

16th. Konar, carpenters who make the chirka (i.e. chirkha, wheel) and other machines with which the women make thread; they do not do general carpentering, nor will general carpenters make these machines.

17th. Gartho (i.e. Gathu), gardeners.

18th. Katthar, wound dressers.

19th. Tatti, workers in cotton wool (rui) for clothing for the dead, and for night, caps for infant's heads when their hair is first cut off.

20th. Balhaiji, men who make the wheels for the car of Machendra; they occasionally do a little other carpentering.

21st. Yungwar, men who make the car of Machendra.

22nd. Ballah.

23rd. Lamu.

Palki-bearers for the royal family and for some of the wealthy sirdars.

24th. Dolli, a class of sepoys.

25th. Pihi, makers of wickwork baskets, dhokahs (measures holding ten handfulls of corn) karmus, and wicker chattahs (umbrellas) such as the poor use in the rain when working in the fields.

26th. Gaowah (i.e. Gva).

27th. Nanda - Gaowah.

Cowherds, eat together and inter-marry.

28th. Ballahmi, wood cutters, bring wood for house use.

29th. Gaukau, men who drag the car at Machendra and Indra and Bhairab jatras.

30th. Nalli, men who paint the eyes of the golden figure of Bhairab on the Machendra car.

The men who dance, wear masks, do the buffoonery in fact, at the Indra jatra and other Niwar festivals, are of any and all casters; there is no rule for them. The majority are Jaffu. Those who live in the vihars round the temples, and attend and take care of the god and his property, are Banhras.

There is no class or caste of Baidas, or doctors; any one possessing the necessary knowledge may be a doctor.

The above thirty classes of heterodox Buddhists, though of inferior status to the Banhras and other orthodox Buddhists, are yet all "caste" men, and from their hands any Hindu will, or may, drink water.

The following eight classes of mixed Buddha-margi and Sheo-margi Niwars are "out-castes", i.e. Hindus will not take water from them:-

- 31st. Nai or Kassais, butchers, killers and sellers of buffaloes meat.
- 32nd. Joghi, musicians at Niwar festivals.
- 33rd. Dhunt, musicians at Niwar festivals.
- 34th. Dhauwi, wood-cutters and makers of charcoal.
- 35th. Kullu, workers in leather.
- 36th. Puriya (i.e. Pode), fish catchers, executioners, and dog-killers.

37th. Chamakallak (Chyamakhalak), sweepers.

38th. Sanghar (i.e. Sanghat), washermen.

By the above classification the Niwars would appear to be divided into sixty-eight distinct hereditary classes:-

Sheo-margi Niwars	-	-	14 classes
Bandya or Banhra Niwars	-	-	9 classes
Orthodox Buddhists, but not Banhras, called collectively Udas	-	-	7 classes
Heterodox Buddhists or mixed Sheo-margi and Buddha-margi	-	-	38 classes
Total			<hr/> 68 classes <hr/>

A Note on the Newari Language & Literature

The Newari language has been identified as originating from the Tibeto-Burman language group, though all of its users have not been related racially to the same. Many Aryan tribes also have been incorporated in the Newar society during the long process of history. Only that, all types of social groups called collectively as Newars have been bound linguistically by the Newari. Otherwise, each and every clan and sub-clan has its own cultural peculiarities. Thus, the Newari language has been historically proved as a great force of unity among a social community (now counting over 4 lakhs of population) comprising numerous sub-cultures.

Newari is characterised in the middle region of Nepal during the process of about 2000 years beginning from about the first century A.D. It seems that the early history of Newari was related to the Kirati group of language which was prevalent in the middle region of Nepal i.e. the Kathmandu valley and some of the adjoining areas. A serious linguistic analysis of the Licchavi inscriptions (4th to 8th centuries A.D.) may prove this hypothesis.

After a serious thinking on the subject the writer of the present essay has gathered some important facts relating to the evolution of the Newari literature. The facts are presented below.

- i. Newari as a language: The Kirati language speaking peoples inhabiting the middle parts of Nepal came into close association with the Aryan peoples using the Sanskrit and Prakrit languages even before the beginning of the Christian era. This association seems to have resulted in the formation of the Newari language in about the late ancient period (i.e. circa 800 A.D. or even earlier. And, the Kiratis which had started following Hinduism and Buddhism seem to have contributed to up lift the same to a stage of literary use though gradually.

- ii. Antiquity of the Newari literature: In the above stated background the early Newari language seems to have started its early literary character during circa A.D. 900 dealing mainly with the technical subjects like ritualistic aspects of religion (relating to both Hinduism and Buddhism), mathematics, astrology, astronomy and medical science. During this early stage Newari texts were probably available only in the form of notes on Sanskrit works of those subjects and even some types of translation works. Newari texts of this period seem to have been replaced by the similar types of works of the succeeding periods and therefore such texts are not easily available now. It is

also probable that such texts may be available in public (Hindu temples and Buddhist Viharas) or private possessions in few numbers in original or changed forms. The above stated hypothetical proposals may also tend to support another view that the Newari language was used academically in this stage. This stage probably covered about 2 centuries (i.e. A.D. 900-1100).

iii. The medieval stage of Newari literature: During the succeeding 2 centuries (i.e. A.D. 1100-1300) the language becomes more lucid and popular in the academic field and produces more good translation works. In this stage the language seems to have been accepted by the ruling class of the valley as their second medium besides another unknown language originating from the Sanskrit group of language. Some original works might have been produced in limited numbers in this stage.

iv. A. The later medieval stage: The period may be roughly extended to centuries (i.e. A.D. 1300-1800) when the Newari language produced numerous good translation works, many original works of different kinds and forms and extended its sway over many other social groups speaking other languages

including the royal family of the Mallas. A vast literature of this period are available in different types of collections, only a few being noticed.

It is also worth notable that from around A.D. 1450 the Newari language got introduced in the royal documents of different natures although Sanskrit was usually placed in the first position. During the later part of this period (i.e. circa A.D. 1600 - 1768 - 1769) the Malla kings used Newari in their literary expressions also. These points point out another important fact that Newari was the state language of the Malla Kingdom of the valley particularly from circa A.D. 1500 to 1769 (the former date may slightly differ).

iv.B. A.D. 1800 - 1850: The transitional period of about 50 years appears as the prepatory stage to enter into the modern stage of the Newari literature.

v. Modern Newari literature

A. A.D. 1850 - 1950

In about A.D. 1850 Nepal was introduced to the age of the printing press when Nepali and Newari literatures began their publication comparatively in large scale.

During this stage old popular religious works were usually published and after a gap of about half a century (from circa A.D. 1900). Original literary works seem to have been published and circulated mainly among the civic masses. Many writers seem to have contributed numerous good literary works in poetry and prose in traditional style added with very few and stray works in modern style of expression.

B. A.D. 1950 - 1977

The changed political atmosphere in Nepal contributed to the extension of the scope and character of Newari literature. Newari language and literature got approval to the various stages of education system from the government. Both old and new styles of literary expressions are current during this period though the new style of expression gets preference from the new generation of educated people. Various literary organisations have been established by the public to promote the literary activities including publication.

This seems to be the general historical evolution of the Newari language and literature surmised from the present state of knowledge about the same. Many dates and facts may be slightly changed after a good research work on the subject although not altering the general aspects and character described briefly in this article.

POLITICAL DATA OF ANCIENT NEPAL

(A. D. 50 to 879)

<u>King's name and dynasty</u>	<u>Approximate duration</u>
<u>Solar dynasty of Licchavi</u>	
1. Jayadeva (i)	Circa A.D. 50
2. Varsha	(Taken from chronicle and particulars not known)
3. Kubera	
4. Hari	
5. Siddhi	
6. Haridatta	
7. Vasudatta	
8. Shripati	
9. Shiyavridhhi	
10. Vasanta	
11. Supushpa	
12. Vrshadeva	circa A.D. 400-430
13. Shankaradeva	circa A.D. 430-450
14. Dharmadeva	circa A.D. 450-464
15. Manadeva (I)*	circa A.D. 464-505

* Stone inscriptions and some coins are available from this time.

- | | |
|-------------------|--------------------|
| 16. Mahideva | circa A.D. 505 |
| 17. Vasantadeva | circa A.D. 506-530 |
| 18. Udayadeva (?) | circa A.D. 530-533 |
| 19. Manudeva | circa A.D. 533- ? |
| 20. Vamanadeva | circa A.D. 538- ? |
| 21. Ramadeva | circa A.D. 545- ? |
| 22. Ganadeva | circa A.D. 557-565 |
| 23. Gangadeva | circa A.D. 567- ? |
| 24. Gunakamadeva | circa A.D. 560- ? |
| 25. Manadeva (II) | circa A.D. 570-590 |
| 26. Shivadeva (I) | circa A.D. 590-604 |

Lunar dynasty of varman

- | | |
|-----------------|--------------------|
| 27. Amshuvarman | circa A.D. 604-621 |
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Solar dynasty of Licchavi

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| 28. Udayadeva | circa A.D. 621-623 |
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Joint rule of lunar dynasty of Abhila-Gupta and Licchavi

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| 29. Dhruvadeva & Jishnugupta | circa A.D. 624-630 |
| 30. Bhimarjunadeva & Jishnugupta | circa A.D. 631-633 |
| 31. Bhimarjunadeva - Vishnugupta | circa A.D. 633-641 |

Solar dynasty of Licchavi

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|--------------------|--------------------|
| 32. Narendradeva | circa A.D. 642-679 |
| 33. Shivadeva (II) | circa A.D. 679-701 |
| 34. Jayadeva (II) | circa A.D. 701-733 |
| 35. Vijayadeva | circa A.D. 733- ? |
| 36. Ganadeva (II) | circa A.D. 740- ? |
| 37. Manadeva (III) | circa A.D. 756- ? |
| 38. Baliraja | circa A.D. 826- ? |
| 39. Baladeva | circa A.D. 847- ? |
| 40. Manadeva (IV) | circa A.D. 877-878 |
| 41. Raghavadeva | circa A.D. 879- |